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THE LITTLE BOY THAT DIED.

Dr. Chalmers is said to be the author of the following touching and beautiful poem written on the occasion of the death of a young son whom he greatly loved. It cannot fail to find a place in the heart of every bereaved parent:

I am all alone in my chamber now,
And the midnight hour is near,
And the faggot's crack, and the clock's dull tick
Are the only sounds I hear,
And over my soul in its solitude,
Sweet feelings of sadness glide,
For my heart and my eyes are full when I think
Of the little boy that died.

I went one night to my father's house—
Went home to the dear ones all—
And softly I opened the garden gate,
And softly the door of the hall.
My mother came out to meet her son—
She kissed me and then sighed,
And her head fell on my neck as she wept
For the little boy that died.

I shall miss him when the flowers come,
In the garden where he played;
I shall miss him more by the fire side,
When the flowers have all decayed.
I shall see his toys and his empty chair,
And the horse he used to ride;
And they will speak with silent speech,
Of the little boy that died.

We shall go home to our Father's house—
To our Father's house in the skies,
Where the hope of our souls shall have no blight,
Nor love no broken ties.
We shall roam on the banks of the river of peace,
And bathe in its blissful tide;
And one of the joys of our heaven shall be
The little boy that died.

THE CHURCH AND ITS OFFICERS REVIEWED.

BY E. E. ROBERTS.

With both pleasure and profit have I read brother J. W. Beer's able articles on the above subject, and now take the liberty of criticizing the same. He has certainly shown himself master of the subject, and I can agree with him when he says that the officers of the Apostolic church were: 1st, Apostles of Christ, 2nd, Prophets; 3rd, Apostles of the Churches; 4th, Deacons; 5th, Elders.

There are, however, about two questions in connection with the subject, which suggest themselves to my mind:

1st. Were they established by Christ?

2nd. Are the same officers now necessary?

To the first I answer no, they were not established by Christ, nor was there any command of Christ given that they should be created or continued, for, as the brother truthfully says, "the need of many has passed away, and they, too, have passed away." Like the Temple with all its offerings was till Christ, but since, "there remains therefore no more shedding of blood." So with Apostles, Prophets, and Elders. They were not established, I conclude, by Christ, hence were not essential to the church, but they were chosen, as was the case with the Deacons; as a matter of expediency on the part of the church, for as Paul (who claims no high authority,) says, "It is not reason that we should leave the word of God (preaching) to serve tables." Let me make it so plain that there is no danger of mistaking my meaning. Christ came to atone for man's transgressions, and to make known to man that there was a way of salvation, and laid down the essentials, viz: Repentance, faith, baptism, keeping of the Lord's Supper, washing the saint's feet, &c. These were essential, are now, and ever will be essential to man's salvation, and more than these the church on no part of the earth has any right or liberty to alter, change or abridge, but when it came to matters of church officers and church polity, he was intentionally silent leaving it to the wisdom of the church, and the needs of the time and place; as, for instance, when there were apostles of the church they were the only means, so to speak, of spreading the Gospel, but now we can scatter the glad tidings more with one Bullock printing press in one day, than by a thousand apostles in a year.

As to the second question, are the same officers necessary now? I would say no; as has been shown by the brother. "Many of them have passed away." Experience, as well as common sense, has proven that the great curse of the old Dunkard church was that there were too many captains and too few privates in the ranks. My sincere prayer and hope is that the Gospel church of the Brethren will be true to its motto, the Gospel, and the Gospel only; not seeking to fasten on to

it a horde of officers which will only make it trouble. While writing on the subject let me add, I hope that of all other mistakes these two may be utterly obliterated, namely, electing ministers and making delegates. It has already suggested the idea of apprentice, preacher, journeyman preacher, and boss preacher. Brethren there is no gospel for this and I appeal to you by all that is right, by all that is true, to hasten the day when these shall be no more.

In closing let me say, as Christ is entirely silent on the subject, let us act in the Spirit of the Gospel and according to good judgment, which I think experience will prove to be. A pastor chosen by as near unanimity as possible, a board of from three to five deacons, and possibly in some cases, a board of trustees, these are sufficient for all practical purposes. Each church attending (as it is abundantly able to do) to all the business it has to do. So may it be.

"BEAR YE ONE ANOTHER'S" BURDENS

Gal. 6:2.

BY A. M. RIDENOUR.

This sounds to me like the language of a wise school master giving instructions to his scholars: I presume as far as classification of character is concerned the Apostle's discourse is as applicable to Christians now as ever. It implies a command to all Christians, "Bear ye one another's burdens and so fulfil the law of Christ. From this it would seem that unless we comply with this command we are not fulfilling the law of Christ. We are to "Bear one another's burdens," which is a good emblem of brotherly kindness. When we see our brother traveling on in the way of duty, bearing afflictions, contempt and tribulations peculiar to those who will live godly in Christ Jesus, it is our duty as Christians to lend a helping hand; furnish him with pecuniary aid, assist him with our prayers and counsel.

"Love as brethren, be pitiful, be courteous." 1st. Peter 3:8. Hence Paul says in his epistle to the Colossians, 3:13, "Forbearing one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye," and again in 1 Thessalonians 5:14, "Now we exhort you brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient toward all men." And again, in Philippians 4:8. If there be any virtue, and if there be any praise think on these things." The idea conveyed in this passage is that if a man has any good qualities we should remember them to our friends. Being ever ready to speak a word of praise in his favor, but slow to speak of his evil. Even if he has done wrong it is better to speak a word of kindness or counsel. By so doing he may be led to see the error of his ways, flee from them and reform. But alas how ready the human mind is to look on the dark side of such questions. I remember once of speaking to a friend in reference to the good qualities of a brother who had recently reformed, joined the church and was a zealous laborer in his Master's vineyard. The answer was, O yes, he seems to be doing his duty at present, but before his conversion he was a very great sinner, consequently I have but little faith in his religion.

I ask is it not the sinner who needs conversion? "They who are whole need no physician." I maintain that when a person professes conversion and joins the church, we have no right to doubt his sincerity, unless we obtain evidence to justify us in our opinions. When God accepts the forgiven sinner, should we not do likewise. The poet has well said,

"While the lamp holds out to burn,
The vilest sinner may return."

The Apostle Paul before his conversion was the chief of sinners, but afterward he became the chief Apostle, the great leader and defender of the Christian faith. We should remember the language of the Savior, "a new commandment gave I unto you that ye love one another," and John the beloved disciple says, "Little children love one another, hence the words of the Apostle, "Bear ye one another's burdens and so fulfil the law of Christ."

Allbright, W. Va.

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